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THE PROGRESS OF CHURCH FEDERATION. CHARLES S. MACFARLAND.  
Fleming H. Revell Co. 1917. Pp. 191. \$1.00.

This small volume contains a brief record of the proceedings and activities of the Federal Council of the Churches of Christ in America, boiled down by the General Secretary of the Council from the earlier volumes which describe the origin of the Federation and from its annual reports.

Though the work of the Federal Council has not gone very far, it may at least be said that it is a step in the right direction, and that the method of federation is sound in principle, even if in practice it has not been carried out in as catholic a spirit as the writer of this book would have one believe. The Massachusetts Federation of Churches presents a better example of inclusiveness. Taken as a whole, however, the Council has perhaps accomplished quite as much as it is reasonable to expect. Its best work — up to the time of the publication of this volume — has been that outlined in the chapter on "The Development of Federation in Nation, State, City, and Town," which summarizes the result of various investigations conducted under the auspices of the Council. The best known of these is that which resulted in the volume on "The Country Church" by Messrs. Gill and Pinchot. But other investigations uncovered equally interesting situations, as, for example, the fact that in San Francisco a larger percentage of Chinese than of Caucasians are communicants in evangelical churches.

Since the publication of this book the Federal Council has done an important war-time service which some future volume will doubtless report. It is to be hoped that in addition to the bibliographies which the present book contains such future reports may also be indexed.

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THE CONSCIENCE AND CONCESSIONS. HOW MAY THE INDIVIDUAL BECOME RELATED TO THE MANY? ALFRED WILLIAMS ANTHONY. Fleming H. Revell Co. Pp. 370.

This book contains an interesting though somewhat discursive treatment of the tendencies of our time towards coöperation and federation, social, political, and religious. Most of the chapters have grown from lecture-courses and still bear the style of the lecturer. They contain many statements of obvious facts, often skim the surface of the subject, and never go into too great detail or display reasoning too

profound to be grasped by a popular audience. The author nevertheless comes at times to close grips with vital points of the crucial problems and always treats them in sane and helpful ways.

The scope of the book is indicated by the titles of the chapters, which are: "The Historic Movement towards Unity," "The Unifying Tendencies of War," "The Protests of Individualism," "The 'Dead Hand' of Organization," "The New Testament Balance between the Individual and Society," "The Broad Basis of Brotherhood and Social Obligation," "National Unity from the Christian Point of View," "The Social Assimilation of Christianity," "Protestant Excursions in Christian Solidarity," "A Practical Program of Valid Concessions."

The emphasis throughout is placed on the tendencies which make for unity. It is, however, recognized that there is a danger that the movement toward unity may go so fast as to be superficial. In the last chapter the fact that the concessions necessary to unity involve a recognition of the varying mental processes of different people and their right to different expressions of conscientious conviction, is well stated. Without this recognition no toleration is possible. It is well said by the author that such recognition is one of the most difficult steps for many to take.

Especially felicitous is the analysis on pp. 63, 64 of the way many persons confuse facts and principles with obligations; on p. 70 of the necessity of fidelity to conscience; on p. 108 of the preëminence of the Christ; on pp. 167-173 of the relation of conscience to government; on p. 192 of the impossibility of confining Christianity to peculiar forms or convictions; on p. 259 of the occasions which impose restraints upon the free expression of conviction; and on p. 269 of the necessity of socializing the individual.

But one misstatement has been noted in the book. That is on p. 38, where it is said of the recent war: "No nation on the side of the Allies set out for the annexation of territory, not even to rectify a boundary or straighten a border." Strongly pro-Ally as the reviewer is, he must protest that there was on the side of the Allies at least one exception to this statement.

To the reviewer it appears that Dr. Anthony's program does not go far enough, admirable in many ways as his statement is. A program for Christian union should have in view as a goal — at least a distant goal — the union of all Christians of whatever name. It should, he thinks, be sufficiently flexible to include people of every stage of culture and scientific or unscientific point of view. It should aim to preserve the variety of types and tastes that are now included in various

branches and sects of the Eastern, the Roman, and the Protestant branches of Christianity. For this ever to be accomplished, it will be necessary for all Christians to come to the point where they can accept something like the famous Quadrilateral of the Lambeth and Chicago conferences as a working basis of general organization. It will be necessary, on the other hand, for those Christians who delight to call themselves "Catholic" or "Orthodox" to cease to insist that any particular theory of the bishopric, the Church, or any particular interpretation of the creeds is necessary. Men who hold the scientific views of the twentieth century must be permitted to understand these things in a way consistent with their intellectual outlook, just as really as those who still occupy the intellectual standpoint of Thomas Aquinas, Radbertus, or of the Second Council of Nicæa. In a Church so constituted and so liberally conducted, the different types of Protestantism could be included as religious orders. Liberty could be accorded these orders for the type of worship that best ministers to the taste and temperament of its members; but there would be a sense of unity and oneness from the fact that all belong to the same Church. It seems to the reviewer that some such approach as this to the problem might in time be fruitful, but in view of the deep convictions of many that they and they only are right, he is aware that for a long time to come such a program has little chance of success. A long period of education in toleration is necessary. It will take a good deal of what James Russell Lowell once called "settin' up and wooin'" to bring such a program within the range of possibility.

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BRYN MAWR.

**MIND AND CONDUCT.** HENRY RUTGERS MARSHALL. Charles Scribner's Sons. 1919. Pp. x, 236. \$1.75.

This volume contains the Morse Lectures delivered at Union Theological Seminary in 1919. Dr. Marshall divides his argument into three parts. The first, on *The Correlation of Mind and Conduct*, contains chapters on "Consciousness and Behavior," "Instinct and Reason," and "The Self." The second, on *Some Implications of the Correlation*, deals with "Creativeness and Ideals" and "Freedom and Responsibility." The third, on *Guides to Conduct*, examines "Pleasure and Pain," "Happiness," and "Intuition and Reason," along the general lines with which students of philosophy have been made familiar in Dr. Marshall's previous books on *Pain*, *Pleasure*, and